

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 26

May 2021

Issue 11

Cover Page



The cover page of the May 2021 issue of Vedanta Sandesh is an awesome picture of the Rufous-necked Hornbill, which has been clicked by an avid nature lover & photographer Sh Suyog Ghadke of Pune. He clicked this awesome pic somewhere in Latpanchor in West Bengal in Jan 2021. Congrats to him for this beautiful photo and also thank him for his kind permission to use the pic on the cover page of our monthly emagazine.

The rufous-necked hornbill (*Aceros nipalensis*) is a species of hornbill in North-eastern India. It has a length of about 46 in. The underparts, neck and head are rich rufous in the male, and black in the female. Both sexes have a sky-blue patch of facial skin, a red throat pouch, and a black-and-white tail. Inhabits dense hill forest with tall mature trees. The nesting period is from March to June. The rufous-necked hornbill occurs in Sanskrit literature under the epithet vardhranasa.

Every bird, like every other living being, is a unique creation of God, and one just exclaims on seeing this awesome bird - Oh My God.

Om Tat Sat



S T A R T I N G S



Vedanta Sandesh

May 2021

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Editor

SWAMINI SAMATANANDA SARASWATI





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संन्यस्य सर्वकर्माणि
भवबन्धविमुक्तये।
यत्यतां पण्डितैर्धीरैः
आत्माभ्यास उपस्थितैः।।



May the wise and learned man give up all actions which are motivated by desires and start the practice of rediscovering the Self and thereby attain freedom from the bondage of birth and death.

Vivekachoodamani - 10



Message from Poojya Guruji



Death and Beyond

The second wave of Corona Pandemic has come with a great gush & fury. This has created a literal war-like situation all over the country. The rate of infection and also the number of deaths have been



so much that the hospitals and even crematoriums are not able to manage. This is unprecedented, but thanks to the ingenuity and hard works of all concerned that the situation is being dealt with in the best possible manner. All challenges will definitely be handled. The good news is that the rate of recovery too is appreciable.

The oxygen crisis was the worst. To be fair to the administration no one ever imagined this much of demand and thus we were not prepared with providing supply of such huge quantities of oxygen to the medical fraternity. However, with proper, caring and compassionate leadership on the top we are sure that even this unprecedented demand will soon be met.



Death and Beyond

In such a situation when day in and day out death is staring us right into our eyes, we need to have proper and realistic vision and understanding about both life & death. Understanding of these fundamental matters has never been a part of our education so there is no proper understanding of these things. Death of our near & dear ones is indeed something tragic, but let us think. Is it something so unnatural and unexpected? The fact is that this alone is something definite in life, everything else has a question mark on it. Yet we are unprepared for this eventuality. We may have gone for the last rites of some of our near & dear ones, but strangely we very rarely give all this a serious thought.

What happens in death? The manifestation of life stops through this physical body for ever. The moment life stops manifesting, the decay starts. Amazing. Just think about the power of this 'life-principle'. When it starts manifesting - we say birth has happened, and when life stops manifesting, we say death has come. What really matters here is this amazing 'life-principle'. We may celebrate its manifestation and enjoy the opportunity of bestowing us with the blessing of getting multifarious experiences, but do we really appreciate and celebrate the beauty and awesome nature of this life-principle per se? Not really, we are more bothered about its manifestation rather than its fundamental truth. This alone is the cause of all grief. Manifestation is ephemeral, but life as such is something permanent. It is just like electricity, it may or may not manifest through a bulb etc, but it still remains that awesome power. The moment we turn our attention on this life-principle as such then the whole focus & scene changes. We discover something permanent.

Manifestation of life is definitely a blessing and we need to make the best of this opportunity. Taking care of our body-mind faculties our



Death and Beyond

focus & priority should rather be to appreciate the truth of life rather than getting endless gratification for the manifested individuality. That's the difference between the materialistic and adhyatmic vision of life. When manifestation alone matters then the moment it goes back into unmanifest then sorrow & grief alone is the outcome. Really speaking going back into the unmanifest is not going into non-existence. It is something which definitely is, and it is rather the very substratum of all living beings around. Existence of even one living being is the proof that the life-principle exists. Why should we depend only on some manifestation to know the existence of an independent life-principle. Vedas have been talking about the existence of such an independent timeless all-pervasive life-principle. We are not this manifestation, but this life-principle as such. It is called Pragyanam or Brahman. To take ourselves as a manifestation means to take ourselves as an individual, and to take ourselves as 'the life' is to take ourselves as Brahman. Think.

Om Tat Sat

ॐ तत् सत्





SADHANA
PANCHAKAM

Swamini Samatananda



Sadhana Panchakam

- : 22 : -

अहरहः गर्वः परित्यज्यताम्

Always renounce pride.



Sadhana Panchakam

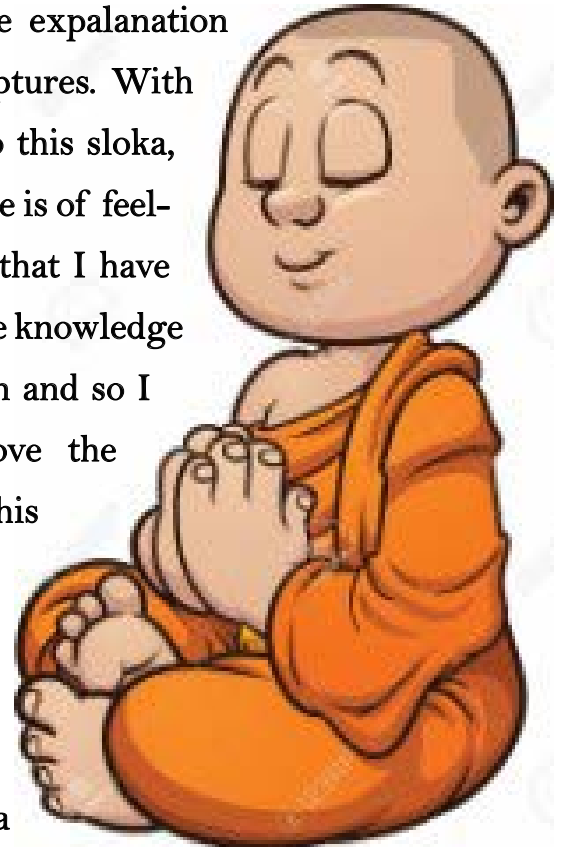


Sangati: To affirm the knowledge that has been brought about, in the previous sopatha the Acharya gave us the sootra of nididhyasanam, which is the practice of retaining continuous awareness of knowledge. At this stage, our Acharyas can clearly see another great obstacle that can easily drain off all our sadhana in the journey of knowledge and get us rolling downhill. The blessing of spiritual knowledge is bestowed upon us by the practice of various sadhanas to first prepare the mind and then going through shravan, manan and nididhyasana. But in spite of this, a spiritual aspirant can slip downwards in case he is veiled by a sense of an ego—that I am a Brahma Gyani and so I am special and a cut above the ordinary mortals. This point has been addressed in this step of the sloka. The Acharya thus says—Aharahaha garvah parityajyataam—Always renounce pride.

Pride or Abhimana is very clearly visible when the abhiman is Rajasic in nature. A Rajasi person, in case of any kind of accomplishments, exhibits a sense of ego, airy-attitude and pride. This sense of ego is more obviously visible. But when a person has acquired spiritual knowledge then this sense of pride has a more subtle nature. It may be called a Sattvik pride. It as

though creeps in from the back door. In case of Rajasic pride the antidote was to elevate a person from being Rajasic to Sattvik by seeing one's self as an instrument in the hands of God, by seeing the various blessings of God and by surrendering the sense of doership at the feet of Ishvara. But now to overcome this subtle pride at the Sattvik level we need to evolve beyond the sattvik level. Let us see how this evolution takes place.

'Pride or Abhimana' means 'measuring' your self. This could be in a positive way or even in a negative manner. It is defining your self by saying 'I am very special' or 'I am good for nothing'. In both cases it is abhimana or pride in the explanation of the scriptures. With reference to this sloka, here the case is of feeling special that I have acquired the knowledge of Brahman and so I am up above the others. This being the case, the others should give me a



Sadhana Panchakam

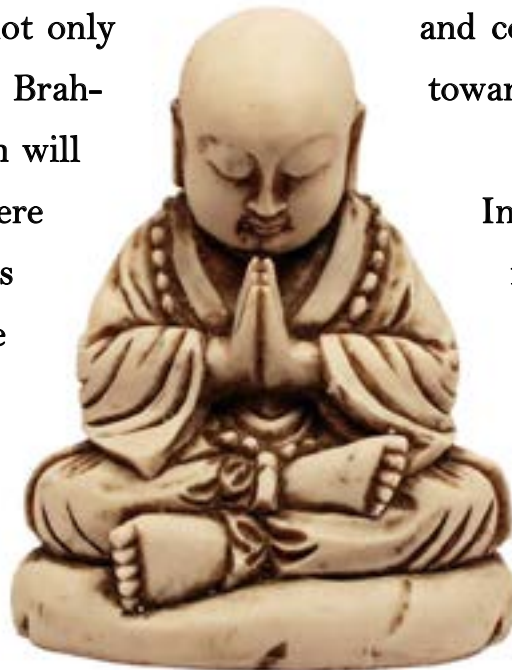
lot of respect, they should bow down to me, they should serve me, in this manner these are the various ways pride reflects itself. To understand why and how it has come about, let us see...

This sense of pride comes about when we have not directly awakened in Brahman, but it is an intellectual information. The knowledge has surely gone into the intellect, but one has not directly awakened into the all-pervasive divinity. The truth is that each and every living and non-living being, for that matter all that exists is Brahman. The only thing is that some beings are conscious of this fact and others are not. Some are capable to bring about this awareness but many are not. Even then the fact still remains that everything is Brahman alone. In this scenario a person who has truly awakened in the state of Brahman will not only come to see that everything is Brahman but such a man of wisdom will become more humble because there is nothing other than him. He is the atma of all that is. He alone has expressed as this universe

and the entire universe is in him-'Ishavasyam idam sarvam'. Unfortunately when this knowledge is only intellectual it reveals an ego that I am the knower. The existence of the knower of Brahman and that Brahman is known reveals a state of duality. In the process of awakening in the state of Brahman if everything that is the non-self is illusory, if everything is mithya then even the knower is mithya. Awakening into the state of Brahman is a state of pure self-fulgent blissful existence, where there is no triputi of the knower, the known and the vritti of knowledge. In the state of direct awakening the knower also drops like allum sits down at the bottom of the water, having purified the water.

A man of wisdom has a vision of 'Sarvam Brahma mayam' where there is humility and compassion, a vision of oneness towards all.

In this manner the Revered Acharya warns us against any kind of pride having gained Self-knowledge.



*Mail from
Poojya Guruji*

Q: Poojya Guruji,

What happens at the time of death?



Mail from Poojya Guruji

Poojya Guruji, What happens at the time of death?

Hari om! At the time of death, the jiva which was manifesting through this body-mind complex exits this complex for ever. Mind you it does not mean its effacement, but just ending of the manifestation. It continues to exist. That is why we talk about various lokas - swarg or narak etc. How the Jiva leaves the body? What are the different paths it can take, where it goes, how long it lives there, and what happens to it thereafter is all a matter of study and postulations offered to us by the masters.

Different religions may have different appreciation of life after death yet all believe that life continues to exist. The very fact some religion talk about the Kayamat ka din, the day of redemption etc imply that all believe that even when the jiva is not seen in this world yet it has its existence.



Hindus believe that at the time of death the Jiva, just wraps up its sukshma sharira and leaves the sthoola sharira. The physical brain with all its memories is left behind, but everything which touched its heart along with karma is



Mail from Poojya Gururaj



taken with it sans memories. In some rare cases we may even find some memories of past life, but that is only when the associations touched the hearts very deeply, otherwise only the general impressions go forward. The Jiva doesn't disappear immediately but because of its life-long association with family members it hangs around in its sukshma sharira for around a fortnight and then slowly goes elsewhere - as per its karma.

Bhagwad Gita talks about the exact path they take to go beyond. It even mentions the devatas who escort us to the next lokas. Around 14 lokas are mentioned where it can possibly go, and even there its stay is not permanent. It continues its journey elsewhere - until it discovers something which is timeless & permanent - which we call as Moksha.



Mail from Poojya Guruji

Life starts when life-principle starts its manifestation through some body-mind complex, and death is its permanent exit. Bhagwan Sri Krishna simply calls it like changing of clothes. The Jiva doesn't end but just goes elsewhere. We know how dearly our forefathers loved and cared for us, that love continues to exist and they keep blessing us in umpteen ways.

Hope this gives you some idea of death and life hereafter.

Love & om,

Shri Krishna





Gita Reflections

Gita Ch. 18 Sloka 7

Swamini Samatananda



Gita Reflections

नियतस्य तु संन्यासः
कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागः
तामसः परिकीर्तितः ॥

(Gita Ch 18 / Sloka 7)



Renunciation of obligatory action is not proper. Its renunciation out of delusion is said to be tamasic.



Gita Reflections



In the beginning of the 18th chapter, Arjuna asked a question to Sri Krishna, expressing his desire to understand the meaning of the two words-'Sannyasa' and 'Tyaga'. According to Sri Krishna Sannyasa and Tyaga are both synonymous to each other. They both mean 'Renunciation'. Sri Krishna replied to Arjuna's question by first revealing the opinions of different Scholars and then Bhagwan goes on to give his explanation. As we look into the explanation of Sri Krishna it is clear that Bhagwan is explaining the meaning of Sannyasa keeping in mind a student who's mind is still not a pure mind as per the Shastras. The fact that Sri Krishna speaks of Sannyasa at the level of the three gunas i.e. Sattvik, Rajasik and Tamasic alone, reveals that the student under consideration here is not a student ready to give up actions all together. He is a student who still has impurities of the mind like individual likes and dislikes, self-centric desires, delusions, attachments, greed etc. If Sri Krishna would be addressing a prepared student

for Sannyasa then his explanation would be different and not based upon the three gunas.

Niyatasya tu sannyasaha karmano nopapadyate. :

In the previous slokas Bhagwan has concluded that yagya, daan and tapa should not be given up by anyone untill a person's mind is pure and is ready for Sannyasa. Here

Sri Krishna says renunciation of

'Niyat karmas' is not proper. Niyat karmas are those actions which have been enjoined by the Vedas. Niyat karmas in other words are also called as Nitya and Naimittik karmas' or as mentioned in the previous slokas-Yagya-daana and tapa.

The practise of yagya-daana and tapas or our nitya and naimittik karmas is extremely important for our worldly and spiritual evolution. Niyat karmas have a significant role to play in cultivating a mind that is pure, subtle, focused and integrated. Niyat karmas like our daily puja, japa, daana, service as per our ashram and varna all these are not activities to be performed mechanically or in a ritualistic manner but all these ac-



Gita Reflections

tivities are a means to dilute our attitude of self-centricity, our personal raaga and dvesha, to handle the distractions of the mind, to bring about a holistic approach in our day to day living. All these are the unseen blessings that we get when we religeously and sincerely perform our niyat karmas. Then alone can we be blessed with a right frame of mind which is ready for renunciation of actions so that we can acquire Self-knowledge.

Mohaattasya parityagah tamasah parikirtitah:

A sattvik mind is a pure mind which is a mind prepared for knowledge. But this is a journey of transformation from a tamasic mind to rajasic and from rajasic mind to a sattvik one. A person who renounces all his obligatory actions in

haste, obviously shows his ignorance towards the value of all such actions. It shows the ignorance regarding its value in bringing about spiritual well-being and growth. One has given up enjoined actions out of a delusion out of a fancy or a romanticism towards taking sannyasa. Some people give up their social and religious duties out of a fancy for sannyasa. For them Sannyasa is a romantic idea which is to be lived by giving up all duties and living an idle life in the mountains. This attitude of 'moha', of delusion is what Sri Krishna is referring to here as 'Tamasic sannyasa'. Such a sannyasa will only create idle people who in the name of sannyasa live a dull, inactive, and parasitical life not doing anything for themselves nor for the society. Such a sannyasa is indeed a tamasic sannyasa and should be completely given up.





P.P. Gurudev
Swami Chinmayanandaji

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The Art Of Man Making
Desire Veils Wisdom



The Art of Man Making



Desire & passions when they mount to the lusty excesses, crowd out of us our thinking power, and come to veil the wisdom in us. The veiling of intelligence by the lust in us is of varying thickness -sometimes the veiling is thin and misty, but at some other times it is dark and complete. It all really depends upon the quality of desires that rise up in the bosom at a given moment.

Krishna enumerates these distinct types in His poetic language, through three different examples: As a flame is covered by smoke, a mirror by dust and the fetus by the womb, so is 'knowledge' covered by the desire-lust. In the scriptural style of India, minimum words is the law, and any unnecessary words used are a sin against the scriptural style. Here we find three examples used to illustrate how "desire comes

to cover the 'knowledge' in us. So it is safe to presume that Vyasa is not guilty of redundancy.

The three examples indicate the three types of coverings that shroud 'knowledge', depending upon the types of desires: peaceful (Sattvik), restless (Rajasic) or low (Tamasic).

When the desire springs from some noble and illustrious urge to serve selflessly the members of the community as an expression of one's devotion to the Lord, it is a Sattvik desire and even though it too veils 'knowledge', it is like "the smoke that veils the flame". A slight breeze is sufficient to remove the smoke and bring out the flame in all its resplendent glory.

When desire gushes out from a restless and selfish urge to acquire, possess and enjoy the sense objects, it is a Rajasic desire and it veils 'knowledge' like 'the mirror dimmed by dirt'.



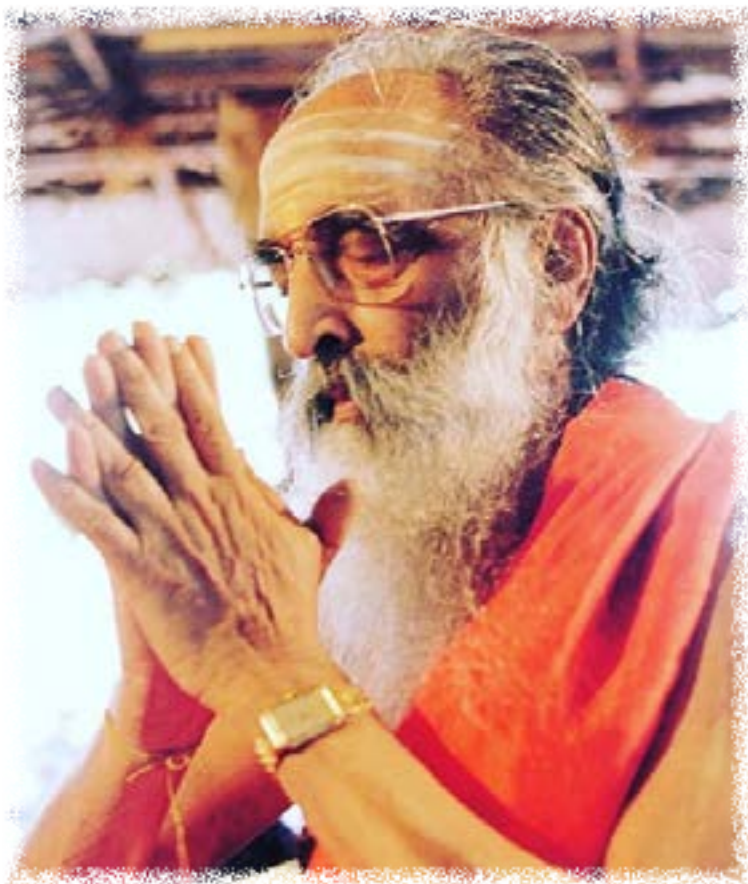
The Art of Man Making

A little effort with a duster is needed to wipe it clean and bring back its original light and shine. When desire trickles out and seeps through the gaping wounds of moral ulcerations, lusts, greed, selfishness, love of leasure, etc., it is a tamasic desire, and when it veils and walls in the 'knowledge', it is like "the feoutus in the womb" Not only is effort required to remove it, but a time lapse is also needed. The mother is to be well-looked after and nursed, and it will be a full nine months before the child emerges from its covering of the womb. Similarly, when our desires are tamasic, we have to be under the discipline of sincere Tapas for a length of time, before our discrimination can emerge from its shell of low desires and vulgar ambitions.

The lust-encrustation walls in our clarity of perception and alertness of judgement. We get carried away by the passions of the hour and are made to act foolishly. It is only when lust is satisfied and calm returns that we realise the frightening ugliness of our past actions....but by then it is generally too late. Our wisdom emerges from the mists of lusts much after our foolish actions.

This tragedy happens even to an educated and cultured man of deep study and erudition. The

Lord rightly points out, Knowledge is covered by this unsatiable fire of desire, the constant foe of the wise, O son of Kunti. All our indiscretions for which we often suffer long in our lives are caused by this fire of desire. (Etena kaama roopena analena). No one is without at least a vague notion of what is right. We all have the knowledge - but we still grope in darkness and fall into booby-traps on our way, because the light of wisdom in us gets often shrouded by the thick fumes of our passions. This happens even to a "wise man, and so desire is his constant enemy" (gyanino nitya vairina).



The Art of Man Making

And this unending passion-demand of desire is unsatiable. The more we gratify our desires, the more they multiply. Never can desire for things end by obeying them and fulfilling them; they multiply in quick succession every time they are satisfied.

In order to help Arjuna to realize the grave truth of this statement, Krishna here unfolds the technique adopted by desire-waves in making even a wise man a colossal fool of himself. He says, The senses, the mind and the intellect are said to be its three head quarters; through these it deludes the embodied individual by veiling his wisdom.

Here we have a very vivid dramatization of how the mists of lust, greed, desire and such other allied passions veil the “light of discriminations” and make even a wise man act like a congenital idiot. How man inwardly disintegrates under the delusory charms of temptation is revealed here.

Lust has its headquarters at three main centres-at the sense-organs, in the mind, and in the intellect (indriyani mano budhirasyadhishtan-

amuchyate). As the “brain” of the gang of tragic follies, lust or desire does not itself come out to execute. It only orders-it deludes the sense organs or the mind or the intellect-sometimes all of them, at other times severally-and makes them do the mischiefs in our lives (etairvimo-hayatyasha). The sense-organs, mind and the intellect function always in the light of the rational ‘knowledge’ we have. So long as our intelligence is awake, these instruments cannot act to the detriment of the individual-ego-the embodied one (dehinam).

Therefore the fumes of desire swirl around the “wisdom” in us-“wisdom” means the total stored up knowledge in us gathered through both our direct and indirect experiences-and veils its light (gyanamaavritya dehinam). In the resultant treacherous darkness-in the general confusion-under the heat of the prevailing passions-man acts as an animal, without any discriminative intelligence to guide his life’s purposes and direct his behaviour-patterns.

This reads exactly like an incident in a wild west story. The “brain” plans; the gang reaches the party. At a precise time, one cuts off the elec-



The Art of Man Making

tragic mains-in the resultant confusion, another snatches the priceless jewellery-throws it out through the bay-window. One waiting there for it decoys it safely. The screams, the confusion, the blabbering crowds scrambling for the doorway. The lights come on-the ladies mourn their losses-everyone volunteers to be searched, etc, etc.

Here, lust veils the light of “wisdom” in us and the sense-organs, mind and intellect, in the confusion of the enshrouding darkness, act wildly.

The embodied one-the individual ego-loses forever its “necklace of Peace” with its “diamond pendant of Joy”. The individual falls to the temptation of the passing moment-and reaps endless sorrows and agitations and a lengthening chain of dire consequences. There is no one who has not experienced this dire subjective tragedy in life. Hence Krishna warns, “Desire is the bitter enemy of all those who wish to live a life of intelligent discrimination and cultural beauty” (gyanino nityavairina).



Vibhooti Darshan



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Jivanmukta

Wandering In Himalayas

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Chandannaath

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

Jivannubhita

My

acquaintances at Khatmandu asked me to stay on in the town. But without paying any heed to their requests, I resolved to visit Kailas (in Tibet), across the Himalayas. Then I broached the matter to my intimate acquaintance, a nobleman named Karana Vikram Shah, brother-in-law of the then Prime Minister of Nepal and a great devotee, made all arrangements for the journey. Then, one auspicious day, after worshipping Pashupatinath and obtaining His permission, I started on my way to Kailas. Having heard again and again about the holiness of Kailas and Mansarovar, I had been awaiting this opportunity for a long time.

Journey with a Princely Escort

From Khatmandu I retraced my steps to the lower regions and reached Raxaul. I entarained myself there, and reached a small town called Nepalganj, via Gorakhpur. A young Assamese

sadhu named Anandagiri accompanied me on this journey to Kailas. At Nepalganj we rested for ten or twelve days in the guest house of the chief goverment officer. He was a scion of the royal family of Jagercot. He treated us with respect and consideration. At the end of our stay, we started in the direction of the capital of Jagarcot State, which then formed part of Nepal.

We were then proceeding into the recesses of the Himalayas. The plain, which had several small villages, ended, and a dense forest frequented by wild animals unrolled itself before us. Deer and wild boars were seen roaming about freely through te forest glades. One day we heard a tiger calling at close quarters. The forest appeared dark and terrible, but as we were accompanied by a Prince of the Jagarcot royal family and other guides, all of whom knew the forest paths very well, we had no great cause for anxiety. On the way, we some-

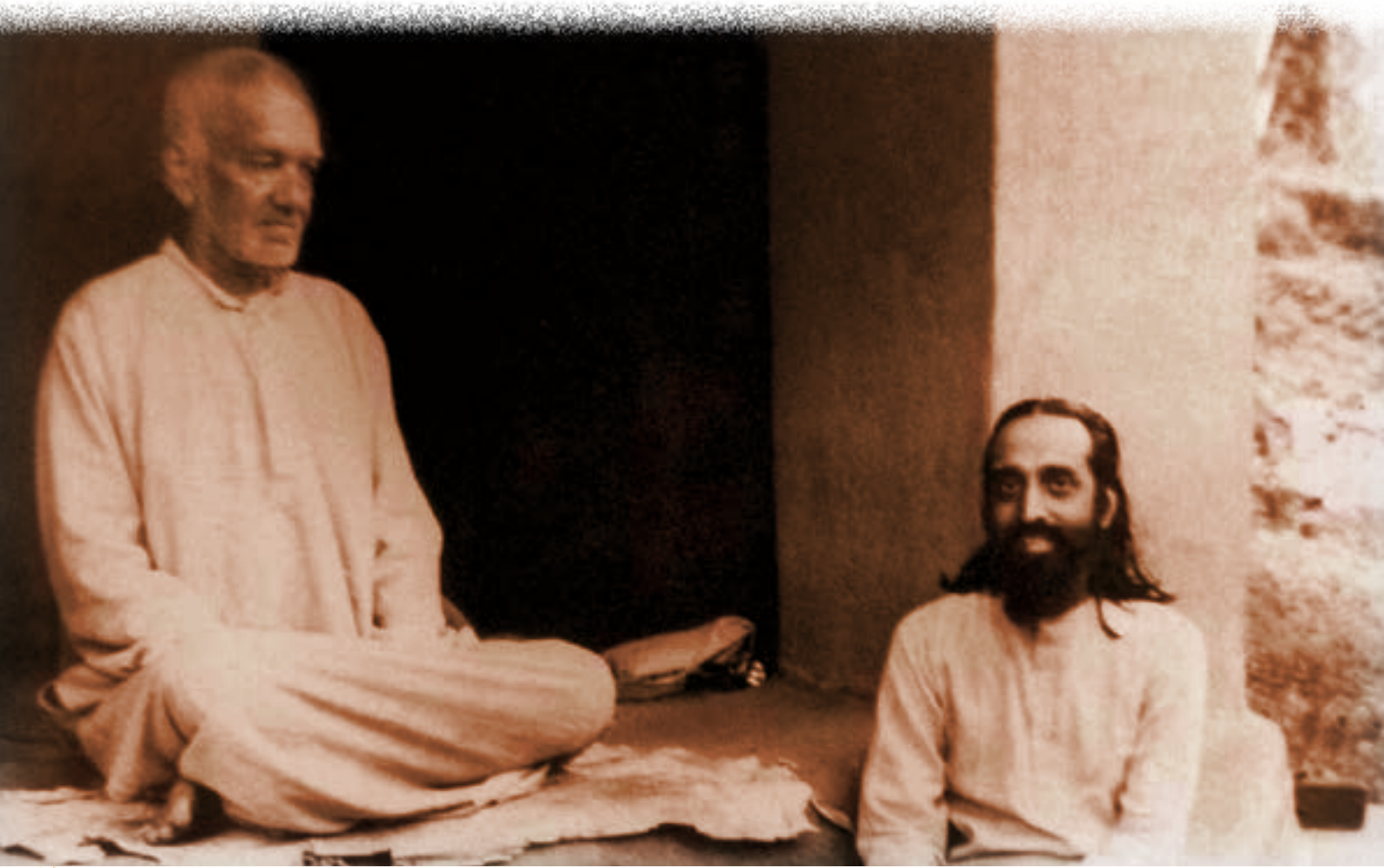


Shivamukta

times forded mountain streams, struggling against powerful currents; sometimes we picked our way through dangerous wild fires at great risk. At night we kindled fires and sat near them keeping vigil, lest tigers or other wild beasts should attack us. Now and then we rested a little by lying on the ground and then continued our long journey.

As we proceeded, I sometimes fell into a trance, standing motionless for a time or sitting on the ground without stirring, because my mind was wrapped in the thought of the ineffable

Divine that expresses itself in the sweet music of singing birds, in the harsh gruning of wild boars, in the dreadful roaring of tigers, in the menacin rustling of dry leaves, as well as in the supermundane beauty of luxuriant plants and creepers, groves, and arbours. When I awoke to the outside world, I resumed my journey; but my progress was very slow. Threading through dense, terrible and apparently boundless forests, we reached at last, to our great relief, a thinly wooded region with scattered villages and open fields that grew a great variety of crops.



Vibhooti Darshan





STORY

Section

Parvati born as a fisherwoman

Once Devi Parvati, requested Lord Shiva to give her the knowledge of the mysteries of the Universe. Initially Lord Shiva did not agree to it and warned her against the great tapas the knowledge required. He hinted to her that she was not fully ready for it and should wait for some more time until she matured enough to acquire the knowledge. But Parvatiji insisted and felt that she shall be able to sit through it.

On her insistence Lord Shiva decided to teach her the mysteries of the Universe. She was very eager to learn, as she knew that only Lord Shiva knew everything about it. With the desire to learn she surrendered at the feet of Lord Shiva as a disciple, and looked up to him as her revered Guru. As a student she gave up, for the time being, the identification of being his consort.

Days turned to months and months to years, and Goddess Parvati listened with unfailing attention, as Lord Shiva expounded the mysteries to her. After several years, there was still no end in sight of Lord Shiva's lessons. Parvati lost her focus and started feeling sleepy, and almost dozed off in between. For once, Lord Shiva warned Parvatiji and gave her the chance to give up, but Parvatiji begged his pardon and requested for one more chance. Out of compassion Lord Shiva agreed to give her another chance and he started expounding the knowledge once again.

But after a while, once again Parvatiji lost focus and fell asleep.

When Lord Shiva noticed that Goddess Parvati had fallen asleep, he became very furious. Seeing that Parvatiji



Parvati born as a Fisherwoman

lacked focus, He cursed her to be born amongst the fishermen so that She learnt discipline and focus. A fisherman requires great concentration, steadfastness and hard work to catch fish. They know that they cannot afford to think about anything else. Thus Lord Shiva cursed Parvati.

Parvatiji too realized her weakness and went on to be born as a child amongst the Fishermen.

As Lord Shiva wanted, Goddess Parvati was born as a baby girl on earth. She lay sheltered under a large Punnai tree. When the chief of the Paravars, a clan of fishermen, found the tree, he picked her up and said, “The heavens have blessed me! I shall bring her up as my own daughter.” He took her to his house, and named her Parvati.

Parvati grew up to be a lovely girl, and she was adored by everyone. Right from childhood she showed keen interest in the art of fishing and slowly started developing discipline and the skill of focusing with full concentration for long hours. She would always accompany her father on his fishing expeditions and soon she mastered the art of rowing a boat and also netting the fish in the water.

When she grew up as a young lady and

had mastered the art of fishing, Lord Shiva saw it the right time to bring Parvatiji back to Mount Kailasa.

But this had to be done in a very intelligent manner, which would not hurt the ways of her Fishermen parents. Lord Shiva knew he could bring Parvatiji back only when she was married to a fisherman.



Parvati born as a fisherwoman

So along with Nandi, Lord Shiva made a plan.

As per the plan, Nandi took the form of a giant shark and swam to the coast near the Paravars clan. There he saw two fisherman boats and swam towards them. The fishermen panicked on seeing him and tried to row back to the coast, but the shark capsized their boats. For the next few days, Nandi created havoc. He crushed their boats to smithereens, and tore their nets to shreds. He however made sure though that no innocent lives were lost in his quest to return Goddess Parvati to Lord Shiva.

The Chief of the Paravars made an announcement before his people, “I shall give the hand of my daughter Parvati to the person who can capture the shark.”

Many valiant young men came forward, but Nandi made sure that no one succeeded and continued with his destruction.

Distraught that no one was able to catch the shark the chief along with his daughter started praying to Lord Shiva. Lord Shiva then, disguising himself as a young fisherman, approached the chief and said-

“I have heard that a shark is bothering you, so I have come to hunt it down.”

As the Chief and his fishermen stood by the shores, the young fisherman waded into the water with a net in his hand, caught the giant fish. Nandi recognized his master and allowed him to drag him to the shore.

The clan rejoiced at the end of their troubles and Parvati wedded the young fisherman. After the wedding, Lord Shiva resumed his true form. He blessed the fishermen parents of Parvatiji in this birth and returned happily to Mount Kailash with his wife.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS



Vedanta Ashram Parivar

11th Apr
2021



'Jagne aur
sone ki kala'

Recording of Masik Satsang



ASHRAM NEWS

21st April 2021
Sri Ram Navami



ASHRAM NEWS

21st April 2021
At Latpanchor-WB



ASHRAM NEWS

21st Apr
2021



Sri
Ramanavami



ASHRAM NEWS



Hanuman Jayanti

27th Apr
2021



Pooja &
Aarati

Om Shri Hanumate Nama:



ASHRAM NEWS



Hanuman Jayanti

27th Apr
2021



Aarti &
Prasad

Om Shri Hanumate Nama



ASHRAM NEWS

Sanyas Diksha Din - 30th Apr



P. Sw. Samatanandaji



Mahadev Abhishek & Guru Poojan



Om Nama Shivay



ASHRAM NEWS

Sanyas Diksha Din - 30th Apr



Shri Gurubhyo Nama



Shubhashish



30th April



ASHRAM NEWS

Sanyas Diksha Din - 30th Apr



P. Sw. Samatanandaji



Bhandara Aayojan



GENERAL NEWS



Darshan at Senechal Devi Mandir

*21st Apr
2021*



Senechal

On the auspicious day of Sri Ramnavami



GENERAL NEWS

21st Apr
2021



Senchal Devi
Mandir



Sri
Ramanavami



GENERAL NEWS



Beautiful Tea Gardens of Shivkhola



20th Apr 2021



GENERAL NEWS



Beautiful Tea Gardens of Shivakhola-WB



20th Apr 2021



GENERAL NEWS



Birding at Latpanchor



19th Apr 2021



GENERAL NEWS



Exotic ambience of Tea Estates

*20th Apr
2021*



Shivakhola

Fond memories with women tea pluckers



GENERAL NEWS



Mesmerizing view of the Himalayas

*Apr
2021*



*@
Latpanchor*

Beautiful flora and fauna of Hornbill Homestay



GENERAL NEWS

18th-22nd Apr
2021



Hornbill
Homestay



Birds feeling at home in the dining hall



GENERAL NEWS

18th-22nd
Apr
2021



*Engrossed
in the
Himalayas*



Lost in the



*presence of the
'Divine Creator'*



GENERAL NEWS

*Divinity of
Temples*



*Awesome
Terrains*



Internet News

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- Eksloki Pravachan
- ~ Sampurna Gita Pravachan
- Kathopanishad Pravachan
- Kathopanishad Chanting
- Shiva Mahimna Pravachan
- Bhaja Govindam
- Hanuman Chalisa

Audio Pravachans

- ~ Sampurna Gita Pravachan
- ~ Eksloki Pravachan
- ~ Eksloki Chanting

Vedanta & Dharma Shastra Group on FaceBook

Vedanta Ashram YouTube Channel

Monthly eZines

Vedanta Sandesh - Apr '21

Vedanta Piyush - Apr'21



Ashram / Mission Programs

29th May 2021 - 7.00 PM

Online Montly Satsang

Chanting / Prarthana / Pravachan

Only for Ashram-Parivar Members

P. Guruji Swami Atmanandaji

Ongoing: Five days a week - Tue to Sat

Mundakopanishad (with Shankar Bhashya) 3-2

@ Vedanta Ashram, Indore - for Ashram Sanyasis

P. Guruji Swami Atmanandaji





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